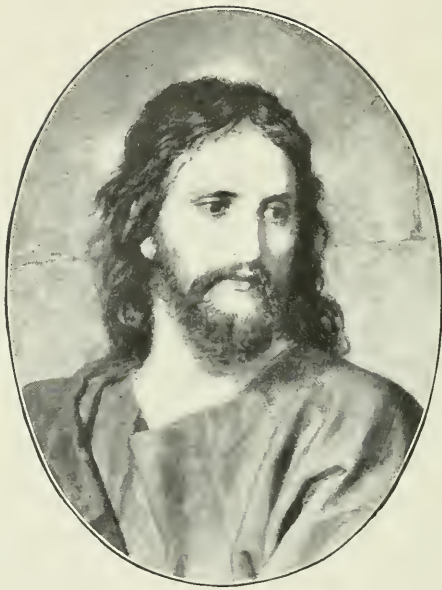


The Man of Galilee



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THE MAN OF GALILEE

A Short Sketch of Christ's
Three Years of Ministry

BY
ELTON R. SHAW

Author of "Patriotic Temperance Songs," "The Curse
of Drink or Stories of Hell's Commerce," Etc.

SHAW PUBLISHING COMPANY
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Dedication

TO ROLLIN H. WALKER
PROFESSOR OF ENGLISH BIBLE
OHIO WESLEYAN UNIVERSITY
MY TEACHER AND FRIEND
I Dedicate this book

THE AUTHOR.

PREFACE

No apology is offered for the appearance of this unpretentious little book. It is not intended to add anything to the knowledge of Bible students. It is not intended to give any light on theological or doctrinal issues of any kind. The essentials are emphasized only indirectly.

The book is written especially for young people. Even our Christian young people of the Christian Endeavor Societies, Epworth Leagues, the Baptist Young People's Unions, and other organizations are not reading their Bibles as they should. They have not become interested to the extent that Bible study is a pleasure to them. This book is not intended as a substitute, for if it were, it would be a detriment rather

Preface

than a help. It is hoped that the reading of this book will interest the young people in the life of Jesus Christ and in His mission on earth. If it succeeds in this even to some degree, the readers will turn to the Bible with greater interest.

While the book is written especially for young people, it is written in a style that will be interesting and instructive to both old and young, unless the older readers have given considerable time to Bible study and are reading more advanced writings.

It is hoped that the reading of this book will create a desire for more thorough and systematic study of **THE BOOK**, not only in the home, but in the Sunday-school and also other educational institutions. The Sunday-school should have a course of studies as carefully graded as any other school; the Adult Bible Classes should have a course

Preface

of readings; the Young People's Societies should have courses of readings. It is hoped that this book will be adaptable as a first book. There are many splendid books to follow.

In the preparation of this volume the writer has read several authors and gives many quotations. The following books have been used:

1. The Bible.
2. Life of Christ—*Farrar*.
3. Life of Jesus Christ—*Stalker*.
4. Outlines of the Life of Christ—*Sanday*.
5. The Life of Jesus of Nazareth—*Thees*.
6. A History of New Testament Times in Palestine—*Mathews*.
7. The Life of Christ—*Burton and Mathews*.

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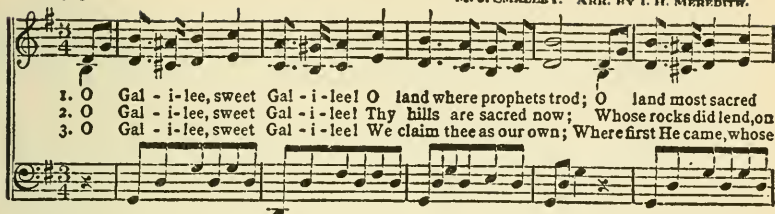
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O GALILEE!

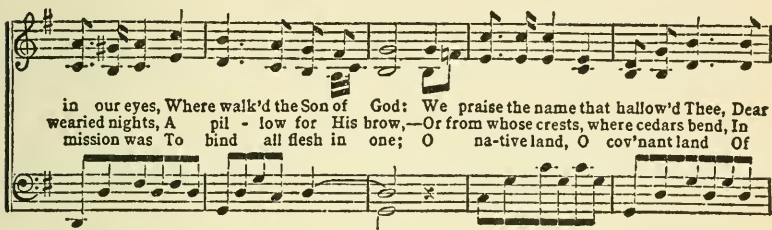
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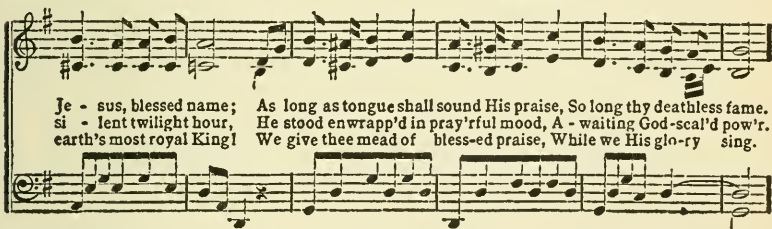
M. J. SMALLEY. ARR. BY I. H. MEREDITH.



1. O Gal - i - lee, sweet Gal - i - lee! O land where prophets trod; O land most sacred
2. O Gal - i - lee, sweet Gal - i - lee! Thy hills are sacred now; Whose rocks did lend, on
3. O Gal - i - lee, sweet Gal - i - lee! We claim thee as our own; Where first He came, whose



in our eyes, Where walk'd the Son of God: We praise the name that hallow'd Thee, Dear
wearied nights, A pil - low for His brow, — Or from whose crests, where cedars bend, In
mission was To bind all flesh in one; O na - tive land, O cov'nant land Of

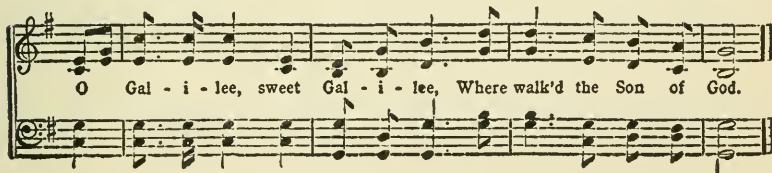


Je - sus, blessed name; As long as tongues shall sound His praise, So long thy deathless fame.
si - lent twilight hour, He stood enwrap'd in pray'rful mood, A - waiting God - seal'd pow'r.
earth's most royal King! We give thee mead of bless-ed praise, While we His glo - ry sing.

CHORUS.



O Gal - i - lee, sweet Gal - i - lee! O land where proph-ets trod;



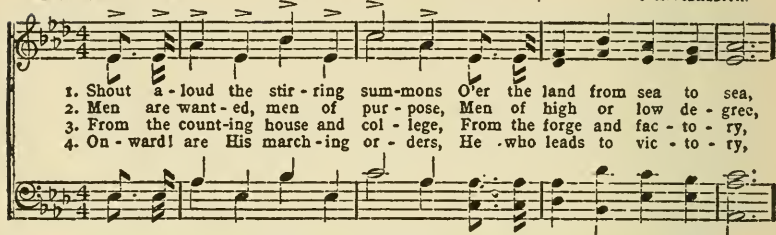
O Gal - i - lee, sweet Gal - i - lee, Where walk'd the Son of God.

FOR THE MAN OF GALILEE.

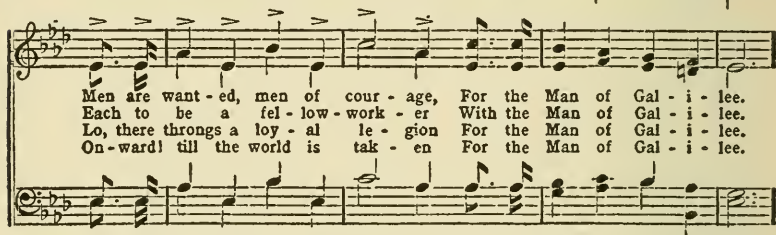
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S. J. DUNCAN-CLARK.

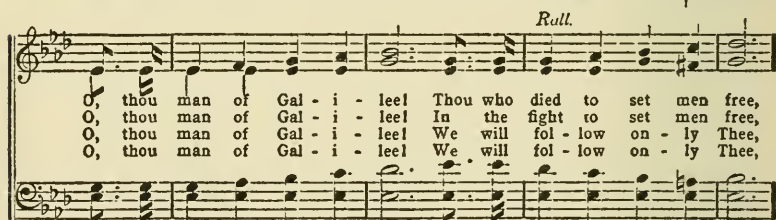
L. H. NICHEDITH.



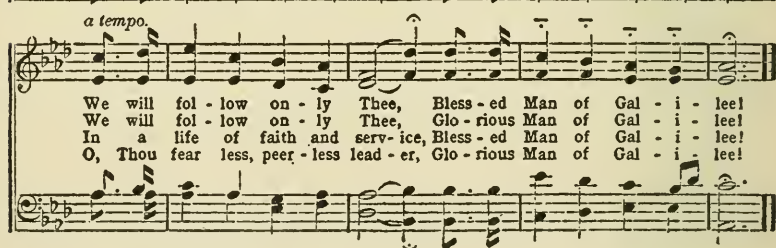
1. Shout a-loud the stir-ring sum-mons O'er the land from sea to sea,
2. Men are want-ed, men of pur- pose, Men of high or low de-grec,
3. From the count-ing house and col- lege, From the forge and fac- to- ry,
4. On- ward! are His march-ing or- ders, He who leads to vic- to- ry,



Men are want-ed, men of cour- age, For the Man of Gal- i- lee.
Each to be a fel- low- work- er With the Man of Gal- i- lee.
Lo, there throngs a loy- al le- gion For the Man of Gal- i- lee.
On- ward! till the world is tak- en For the Man of Gal- i- lee.



Rall.
O, thou man of Gal- i- lee! Thou who died to set men free,
O, thou man of Gal- i- lee! In the fight to set men free,
O, thou man of Gal- i- lee! We will fol- low on- ly Thee,
O, thou man of Gal- i- lee! We will fol- low on- ly Thee,



a tempo.
We will fol- low on- ly Thee, Bless- ed Man of Gal- i- lee!
We will fol- low on- ly Thee, Glo- rious Man of Gal- i- lee!
In a life of faith and serv- ice, Bless- ed Man of Gal- i- lee!
O, Thou fear less, peer- less lead- er, Glo- rious Man of Gal- i- lee!

Taken from Sunday-School Hymns Number Two, and used by permission of Tullar-Meredith Co., Chicago, New York and Atlanta.

INTRODUCTION

I have been asked to write a word, introducing this little book to its readers. It is a pleasure so to do. In reading over its pages I have fallen in love with its simplicity, and have been impressed by its directness. I believe it will become a real acquaintance, known and loved by many. The author has told us a story, simply. It is refreshingly told. He takes us over the paths once trod by the feet of Jesus and His Disciples, and talks to us earnestly and reverently by the way. He keeps us free from the "by-ways" of theological discussions, and introduces no "perplexed" questions—he tells us the story of the ministry of Jesus.

Jesus! How the word sings in the heart of the world today! It is the name that is above every name. The angel of the Lord

Introduction

told Joseph what he should be called, before the wonder of the Incarnation had come to pass. "Thou shalt call His name Jesus; for it is He that shall save His people from their sins." His name reveals His mission. Every soul that knows the preciousness of salvation from sin, has wreathed that name with the garlands of its praise.

"Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

The thing most needed by the young people of today is to be brought into direct contact with this fact of the Saviorship of Jesus. So much is being said and written about Jesus that is utterly aside the fact of His divine mission of reconciliation to men. We are studying Him from the standpoints of science and philosophy, and psychology, just as if we really expected to explain Him and His work in such ways.

Introduction

I would not discourage any sort of study which brings the attention of men to the supreme figure of all history, but I would deplore the attempt to reduce the person of Jesus to the proportions of mere human understanding. Jesus is a miracle. He is ABOVE the rationale of this world. And the acknowledgment of this fact is the first requisite of a reverential and profitable study of His life and character.

Anything, all things, that tempt the youth of today to become acquainted with this supreme Person, may be bidden God-speed. This book will be such a temptation to many. It is born of the desire of the author's heart to bring Jesus closer to the hearts of his readers.

GEORGE HUGH BIRNEY.

Pastor First Methodist Episcopal Church,
Grand Rapids, Michigan.

THE MAN OF GALILEE

CHAPTER I.

CHRIST'S BAPTISM BY JOHN.

Thirty years had now passed since Jesus had come to Bethlehem. His youth and early manhood had passed in obscurity and humble silence, but his training had long since begun. Words cannot express the great influence that those thirty years of toil and obscurity had wrought. The time for his public ministry, and for his great work of redemption had now arrived. From thenceforth he was to be the example of mankind, **BUT WAS ALSO TO BE THE SAVIOUR BY REVELATION AND BY DEATH.**

But before hearing the voice of the Messiah, the nation was again to hear the

The Man of Galilee

voice of prophecy. Already the voice in the wilderness was stirring the nation with the cry, "Repent ye, for the Kingdom of Heaven is at hand." A study of contemporary Judaism shows that the Kingdom of God meant much to the Jews. In reality they expected a kingdom for Israel, rather than a kingdom of God. Men were watching for it, and although no time had been announced, it was understood to be near.

It was indeed natural, therefore, that the appearance of a prophet proclaiming the approaching coming of the Messiah should cause widespread excitement. This prophet bore the name of John. Long before he began his prophetic mission, he had lived in the wilderness in solitude. The impulse to ascetic seclusion was very strong. The world had grown old in immorality and iniquity; crime was universal, and even the heathen world felt that the fullness of time had come. The com-

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munion with God in the solitary wilderness was conducive to the fulfillment of such an inspired destiny. John was possessed with strong conviction, and knew life well. He was familiar with the evils of the time, and had a wonderful power of shaking the consciences of men.

Such a man immediately made himself felt among the people. His teaching was practical, heartsearching and fearless. But what attracted the attention was the message which he bore—that the Messiah was at hand, about to set up the kingdom of God. Messianic prophecy was enough to create extreme interest—but that was not all. He had another and a stranger message—one more hopeful. He claimed no authority, save as a forerunner of another. He was neither Christ, nor the prophet, Elias, but simply “a voice crying in the wilderness.” After him was coming one who should baptize—not with water, but with fire. The coming of their

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long expected Messiah was at hand. He was near and among them, but they knew him not. Thus we see that repentance and heaven were two cardinal points of his teaching, "law and prophecy; denunciation of sin and promise of pardon."

To this preaching and baptising came Jesus from Galilee. Although they were kinsmen, circumstances had separated them, and now they met for the first time. John did not at first recognize him, but there was from the beginning a majesty in the Savior's look and ways that overawed him. There was in His face a purity and power which smote John with a sense of unworthiness and sin. THE IMPRESSION MADE BY THE VERY LOOK OF JESUS REVEALED HIS DIVINITY, and showed the character of Jesus now in full maturity.

When, in obedience to Jesus, John proceeded to baptize Him, he realized the overpowering impression which Christ

The Man of Galilee

had made on him, for God gave the sign by which he recognized the Messiah.

The Holy Ghost descended on Jesus as he left the water praying, and God pronounced Him His beloved Son.

This baptism had an important significance for Jesus. It of course did not in this case signify the abandonment of old sins, but meant that he was entering a new epoch, of which he was *to be* the author. It was not only the signal for the starting of his peculiar mission, but the symbol of a special gift given to qualify Him for his work.

TEMPTATION IN
THE WILDERNESS AND EARLY
JUDEAN MINISTRY

CHAPTER II.

TEMPTATION IN THE WILDERNESS AND EARLY JUDEAN MINISTRY.

We have now reached the great transitional period in Christ's life. He had been endowed with supernatural powers. His spirit was filled with emotions, and His whole being had been excited by the thought of the importance of His work, and its accomplishment. He felt the necessity of retirement and solitude, that he might be alone with God, and was led by the Spirit into the wilderness. The forty days spent in this seclusion only furnish more conclusive testimony of His mission and His divinity. The beasts, we are told, did not harm Him. Still, this

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should not alarm the most critical. How could creatures which God created attack their master man—a sinless personality? Whether we take the words of Luke, “He did eat nothing,” literally or not, the fact remains that in the end He hungered; and this was naturally the time of temptation.

Regarding Christ’s capability of sinning, none but the most critical are concerned. We must remember that it is no sin to be tempted, it is only sin to yield to temptation. Moreover, the purer the soul, the more painful must be the temptation.

The question of His being tempted by Satan is entirely another matter. The Jews expected a Messiah who would establish a world empire centering at Jerusalem. Of course, the natural temptation was to fulfill, to some extent at least, these expectations, otherwise the people would turn away angry and unbelieving. All of the temptations related themselves to this thought. The temptation to satisfy His

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hunger was a temptation to show His newly endowed power to perform miracles for an inferior cause. It not only appealed to the appetite, but to the lower nature of man. The second was simply to gratify their desire for wonders, because they expected the Messiah to appear suddenly in a wonderful manner. This was an appeal to "perverted spiritual instincts." The third, and greatest, was to win the world by an act of worship to the Devil. These details interest us only in their relation to Christ and their effect on Him. Indeed, it is difficult to conceive of Christ being naturally tempted to distrust God and worship the Devil; BUT NO AMOUNT OF TEMPTATION CAN EVER NECESSITATE A SIN. With every temptation God provides also the way of escape—necessarily with one divine like Himself.

After leaving the wilderness with its forty days of temptation, with His

The Man of Galilee

grasp of His future work strengthened by that awful struggle, and with the inspiration of His baptism still swelling in His heart, He again appeared on the Jordan, when John the Baptist designated Him as the great successor. He especially introduced Him to some of the choicest of his own disciples, who immediately became His followers.

Here we are especially impressed by the fact that although Jesus did not proclaim himself, "faith sprang up spontaneously in the minds of the disciples from beholding Him, and because of his ready insight into their character and lives." THIS WAS ONE OF THE STRONGEST EVIDENCES OF CHRIST'S DIVINITY, PERSONALITY AND MAJESTY. The disciples received impressions at their very first meeting, which decided their whole after career.

After He left the Jordan, the first incident of note was the miracle at Cana,

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in Galilee. This was the first application of His newly endowed power, and was the evidence of His goodness and wisdom, intended especially for His disciples, who now became convinced beyond a doubt that He was the Messiah. Undoubtedly the time had come for a fuller manifestation of His power and glory.

Following this, He returned to Judea to attend the Passover, where a still better proof of His majesty and Messiahship took place. Not only had the temple been disgraced by the sale of sheep and cattle for sacrifices, at exorbitant prices, but the covetousness and selfishness thus fostered by the evil was increased by the presence of money changers, who gave Jewish coin for Roman and Greek, to enable the Jews to pay the temple officials their tax. Undoubtedly Christ had witnessed the disgraceful scene with indignation, and now with the prophetic zeal of a Messiah, He railed out against it. This marks the

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beginning of His work against the religious abuses of His day. Here He not only showed His humility and prophetic power, but also His sonship.

We are told that Christ wrought many other miracles, but we are especially attracted by one of the heads of the nation—the very nation by whom the Galilean was most despised—coming cautiously, by night, to learn more of the young prophet, whom he recognized as a teacher from God. Here, again, Christ manifested His *power and majesty*, seeing clearly the heart of Nicodemus, and starting with the *clear* and bold assertion, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Nicodemus was startled, and immediately *became convicted of his sins*. Still, notwithstanding its immediate effect on him, it was utterly impossible for him to grasp its full significance. Like people of the present day, he endeavored to throw

The Man of Galilee

off the conviction by taking Christ's words in an unintelligible sense. Still more startled he became when Christ asked, "Art thou the teacher of Israel, and knowest not these things?" Every question carried the feeling deeper. If he did not know the simplest lesson, how was he to understand the deeper truths that Christ had come to make known? This question was indeed sorrowful, but still further He continued, "*even the salvation of man rendered possible by the sufferings and exaltation of the Son of Man; the love of God manifested in sending His only begotten Son, not to judge, but to save; the deliverance for all through faith in Him; the condemnation which must fall on those who wilfully reject the truths He came to teach.*" These were indeed the mysteries of the kingdom of heaven. Never before had they been understood; now they were fully revealed. Although they violated every prejudice and overthrew every hope

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of the inquirer, they sank deep into his soul—he was converted; Christ became his Saviour, his hope, his power and his greatness.

REJECTED AT NAZARETH,
HEALING THE DEMONIAK AND
OTHER WORK IN GALILEE.

CHAPTER III.

REJECTED AT NAZARETH, HEALING THE DEMONIAIC AND OTHER WORK IN GALILEE.

After spending about a year in Judea, Jesus gradually shifted his work into Galilee. The report of His miracles had preceded Him, and the news of His preaching and baptism had undoubtedly created widespread excitement before He arrived. He reached Nazareth, the home of his youth, and then when the Sabbath appeared, he entered the old synagogue, as had been His custom as a silent worshipper in His boyhood. A feeling of awe and solemnity came over Him as the shazzan handed Him the roll of Isaiah, and invited

The Man of Galilee

Him to read the Scriptures and address the people. A thrill of excitement passed through the crowd when, to their astonishment, He read the glowing description of the Messiah and His coming, reading as His text, "The Spirit of the Lord God is upon me, because He has annointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"As He commented on the text, picturing the features of the Messianic time—the emancipation of the slave, the enriching of the poor, the healing of the diseased—their curiosity at hearing for the first time a young preacher who had been brought up in their midst, passed into spellbound wonder," and they burst into loud applause. But this applause was of short duration. They began to think of

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the past—His carpenter work in their neighborhood, His parents still their neighbors, His sisters living among them—and when He began to develop the theme that the prophecy which He had read was fulfilled in Himself, the Messiah of whom the prophet had sung hundreds of years before, their envy was excited. They gradually began to realize the fullness of His divine claims, and they burst into angry scorn and rebellion. They demanded a sign, but he calmly answered that He could do no miracle among the unbelieving. He reminded them that miracles were not limited by geographical relationships.

At these words they burst out in a fit of anger, rose up and dragged Him out of the city to a hill near the village, and would, had it not been for his miraculous power, have committed a crime which would have branded them with everlasting infamy, and robbed Jerusalem of her bad eminence of being the murderess of the

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Messiah. But His hour was not yet come, and He passed on His way. It matters not whether we take this as an actual miracle, or a sudden secret escape into one of the obscure portions of the town, or whether His silence, or the calmness and nobleness of His bearing overawed them—the fact remains that it was the power of His divinity, and the same power that characterized all of His supernatural works—the same power that made it impossible for the officers of the Sanhedrin to arrest Him while He was teaching during the Feast of the Tabernacles at Jerusalem, the same power that made His enemies, at His mere look, fall to the ground in the Garden of Gethsemane.

And thus He left them. Nazareth was His home no more. Rejected by the people that were most dear to Him, He turned towards Cana, where He had already gladdened many friends by His first miracle. No sooner had He arrived than an officer

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of Herod's court hastened to Him and interested Him to go into Capernaum and heal his son, who was dying. Whether we consider this urgent request a mark of spiritual conviction or not, it is evident that the man realized Christ's miraculous power. Christ's reply was merely to show him that His supernatural powers were not ready at the bidding of the people as a work of benevolence. Christ realized that, to some degree at least, the man had true faith, and by dismissing the man with the assurance that his son lived, Christ not only again showed His majesty, goodness and power, but caused the man to go with stronger faith and confidence in Him, the Messiah.

After leaving Cana, it appears that Christ made His home at Capernaum, where He spent *eighteen of the most important months* of His life. Capernaum was well adapted as the center of His work in Galilee, and no sooner had He settled there

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than the entire province was filled with excitement, and the news spread far and wide, and tens of thousands gathered to see and hear Him. To what was such excitement due? Was it, as at Nazareth, due to His declaring himself the Messiah? We have no evidence that such was the case, and it appears very improbable. Although occasionally He revealed himself, He rather concealed His true character. Such a declaration would have invoked the wrath of the Roman government.

We are interested in the account of Christ's first Sabbath at Capernaum, only so far as it illustrates Christ's active ministry. The synagogue at Capernaum was crowded with an earnest and expectant audience, listening to the emotional message of Christ. All were attentively listening with much astonishment, when the wild cries of one of those demoniacs, whom the people then believed to be under the influence of impure spirits, broke the spell.

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Then a scene of thrilling excitement followed. Turning to the raving sufferer, Christ addressed the devil in him, saying, "Hold thy peace, and come out of him." Immediately the victim fell to the ground in a fearful paroxysm, screaming and convulsed. But this lasted but a moment. The man arose, cured; his whole look and bearing showed that he was dispossessed of the overmastering influence, and was now in his right mind. A miracle so gracious and so commanding had never before been so strikingly manifested, and the worshippers separated with emotion of indescribable wonder.

Upon leaving the synagogue, Christ went into Simon's house, where he was again met by the appeal of sickness. Simon's own mother-in-law lay stricken by a violent fever. He took her by the hand, raised her up, and immediately she was restored to health.

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Thus Christ's work kept ever increasing. It was only the strict observance of the Jewish Sabbath that gave Christ any time for meditation and rest. Hardly was the day drawing to a close when the multitude began to seek His aid. "The whole city became densely thronged round the doors of the humble house, bringing with them their demoniacs and their deceased. What a strange scene! There lay the limpid lake, reflecting in pale rose color the last flush of sunset that gilded the western hills, and here and there, amid the peace of Nature, was exposed, in hideous variety, the sickness and misery of man, while the stillness of the Sabbath twilight was broken by the shrieks of demoniacs, who testified to the presence of the Son of God. Only one person was there who was unexcited and unalarmed—the young prophet of Nazareth, the Christ, the saviour of the world—unalarmed and unexcited, but not

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free from sorrow and suffering.” He was touched with a feeling of their sufferings. His whole soul was filled with pity; He bled for them.

The fame of such marvelous proceedings spread, and the work increased. Although the work compelled him to spend many days among the thronging multitudes, Christ needed and desired solitude and repose. He did not desire to become popular by spending His entire time working miracles. It appears, however, that he yielded this desire for the sake of the people, and with ever increasing multitudes following Him, He made His way to the water’s edge at Bethsaida, where the fishermen, Simon and Andrew, James and John, were working. As Jesus spoke, the people, in their desire to hear Him or touch Him, and thus be healed, crowded closer and closer, until Christ called Simon ashore with his boat, to which He withdrew to teach them. After the talk was over,

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instead of thinking of his own weariness, Christ thought of the disappointed disciples. He realized that they had toiled without success, and with that sympathy and kindness always so characteristic to Him, He performed another miracle. Peter was discouraged, but being ordered by Him whom he so deeply revered, and whose power he had already witnessed, to push out into the deep water, he immediately obeyed, and his faith was rewarded. Immediately a large haul crowded the net. Zebedee was called to help, and Peter, recognizing the force of the miracle, and feeling his unworthiness, cried out, "Depart from me, for I am a sinful man, O Lord." But Christ gently answered, "Fear not; from henceforth thou shalt catch men." Peter, now "washed and cleaned, and redeemed and sanctified, and his partners, were to become 'fishers of men.' " This final call proved enough. They had previously been called, on the

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banks of the Jordan, and had followed John the Baptist, and now they were to forsake all and follow Christ.

We are interested in one other apostle, who received a separate call about this time—the evangelist, St. Matthew. At Capernaum, there was a place for the collection of tribute and taxes, which were to the Jews very distasteful. Having to pay these was servitude to the Jews. They witnessed that God had forsaken them. Thus we see that the officers who gathered these were very unpopular. Such was Matthew, but Christ chose to make out of him the apostle and evangelist of the new faith. Matthew had seen miracles of Christ, and was strongly impressed. He had been touched, and was ready for the call. The “Follow me” was enough to show him that Christ had loved him, and

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was ready to use him in His work, and “he left all, rose up and followed him,” touched into noblest transformation by the ethereal-spear of a forgiving and redeeming love.

THE TWELVE AND THE
SERMON ON THE MOUNT.
PREACHING IN GALILEE.

CHAPTER IV.

THE TWELVE AND THE SERMON ON THE MOUNT.—PREACHING IN GALILEE.

The choosing of the twelve introduces a new feature in Christ's methods of carrying on His work. Several of them had already been His followers during the first year of His ministry. The opening of His Galilean ministry called them to be His constant companions. Now they enter the third stage of their career, and become apostles. They were to assist in the teaching, and were given miraculous power like His own.

Thus the evangelization took increased proportions, and many were cured who were not able to come in contact with

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Christ. From one standpoint, it is interesting to note the class of people which He selected for such a destiny. They were indeed far from what might be called the learned and influential class. Whether the leaders of the nation would have proven any more satisfactory, is a question but the fact that they proved so unworthy, dismisses the consideration from our mind. Power and wisdom were not necessary. He did not hesitate to select twelve simple men, destitute of learning, and belonging to the common people. He had no doubt chosen a band after much prayer and deliberation. The event testifies to his marvelous insight into their character. They proved to be thoroughly fitted for the great work. The fact that one eventually turned out a traitor may always be a mystery, but it does not detract from the event as being, "one of the chief monuments of the unconquerable originality of Jesus." Henceforth they were to share the wonder-

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ing labors and the irregularities which marked what is sometimes called the happiest period of His ministry. They were to be weary with Him, under the burning noonday, and to sleep as He did under the starry sky.

Thus we see how Christ, by His supernatural power, discerned in the apostles the fitness for so grand a future. They became great men, and in no small sense may they be called the founders of the Christian Church. But all of their power emanated from Him. He gave them all their greatness. "What must He have been, whose influence imparted to them such magnitude of character, and made them fit for so gigantic a task?" How would such men be able to carry out the designs of such a mind as Christ's—a divine being? But he educated them. They were always with Him, trained by the silent and constant influence of His character on theirs. He drew them to himself,

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and stamped His own image upon them.

But His influence was far from being confined to the twelve. While he was choosing the apostles, a multitude had been gathering, not only from the shores of the Sea of Galilee, but from Judea and Jerusalem, and even from Tyre and Sidon, to hear Him and touch Him, and be healed. He descended from the peak to the flat summit of the hill, and there talked of their physical wants, healing their diseases and their spiritual needs. "And then, when the multitude were seated in calm and serious attention, on the grassy sides of that lovely amphitheatre of nature, He raised His eyes, which had, perhaps, been bent downward for a few moments of inward prayer, and opening His mouth delivered, primarily to His disciples, but intended through them to address the multitude, that memorable discourse which will be known forever as 'The Sermon on the Mount.' "

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Again, we are reminded of the Jewish ideas of the coming of the Messiah by Christ's discourse—their expectation of a Messiah who would free them from bondage, an earthly king, clothed in all splendor. Their minds were filled with legendary prophecies. "But Christ revealed to them another King, another happiness—the riches of poverty, the royalty of meekness, the high beattitude of sorrow and persecution." Nor is it marvelous that those who had already been attracted by His majesty and miraculous power, be so impressed by the Voice of God, "speaking in the utterance of man." The language was simple—"no science, no art, no pomp or demonstration, but He established the reality of an eternal and glorious kingdom—whose theory for all, whose history in the world, prove it to be, indeed, what it was from the first proclaimed to be, the Kingdom of Heaven, the Kingdom of God.

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As in many previous instances, Christ followed the "Great Doctrine" by mighty signs. "Having taught as one having authority," He proceeded to confirm that authority by accordant deeds. No sooner was the sermon over, and the multitude scattered, then He was met by the leper, who in agony fell on his face, entreating the young prophet to heal him. No delay was necessary. The man's faith was stupendous, and prompt was the answer, "I will; be thou healed." Stretching out his hand, Christ touched the leper and healed him.

When the healing of the centurian servant took place is not exactly known; probably soon after the Sermon on the Mount. Christ had started toward Capernaum, where He was met by several Jewish elders, to plead with Him for a Centurian, whose servant lay with a paralytic stroke. The whole affair is clothed in mystery. Why would they be so interested in the affairs of a heathen? The very fact

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that they approached Christ shows that it was early in his ministry, when all looked to Him with hope and wonder. Again, Christ's response was immediate: "I will go and heal him." And the messenger returned and found the servant restored.

Thus the multitude crowded around Him from morning until night, eager to hear Him and be healed by His miracles. No time to eat and rest, no time for solitude and prayer. Yet His own relatives, hearing of His work, declared that He was beside himself. Even they had not yet realized that He was no longer one of them, but the Son of God, the Saviour of the world.

Leaving Capernaum, Christ and His disciples and followers were climbing the rocky slope leading to Nain, where they suddenly met a funeral procession leaving the city gate. The dead was the only son of his mother, and she was a widow. The sorrow appealed to Christ's tender heart,

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and saying to the mother, "Weep not," He approached and touched the coffin. It was a moment of intense expectation. The mourners were thrilled, when to their astonishment they heard the words, "Young man, arise!" The young man arose and began to speak. Fear seized the entire crowd. Was this truly the Messiah? Had God truly visited His people? It is no wonder that they could not judge otherwise.

Omitting the accounts of the last message of John the Baptist, and the anointing of Jesus in the house of Simon, which are treated only by Luke, we come to a part of the life of Jesus which is nearly the same in the first three gospels. After the missionary journey, being surrounded by a great multitude out of the cities, Christ spake by parable. No doubt a large part of Christ's hearers were now familiar with the new gospel which He had been preaching. Their prophet now de-

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pended on themselves, and Christ, to warn them against mere curiosity, taught them in a way that would impress upon them their responsibility. As usual, the illustrations were derived by objects around them. But they were not easy for the hearers to understand. Even the disciples were unable to get their full significance, and asked an explanation after their Master was alone. A method so full of interest compelled the throng to listen, and during the entire afternoon He continued to teach them, even having difficulty in freeing himself before evening.

At last all delays were over, and Christ and the disciples were soon on their vessel and on their voyage. At last Christ could rest, and was soon sleeping peacefully on the cushion of the steersman. But this needed rest was not long undisturbed. Suddenly a fierce storm arose, and they were in extreme danger. But Christ slept calmly. Not until the waves began to fill

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the boat did the cries of the excited disciples awake Him. "Lord, Master! Master! save! we perish!" Calmly raising himself from the stern of the sinking vessel, he said, "Peace, be still!" And instantly there was a great calm. If Christ ever performed a miracle more miraculous and stupendous than all the others, it was this—a miracle which man has never explained away by existing laws. "If we believe that God rules, if we believe that Christ rose, if we have reason to hold, among the deepest convictions of our being, the certainty that God has not delegated His sovereignty or His providence to the final, unintelligent, pitiless, inevitable working of material forces; if we see on every page of the evangelists the quiet simplicity of truthful and faithful witness; if we see in every year of succeeding history, and in every experience of individual life, a confirmation of the testimony which they delivered, then we shall

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never clutch at rationalistic interpretations, nor be much troubled if others adopt them."

Not even did the yonder shore bring rest and peace to Christ. No sooner had He arrived there than He was met by an exhibition of human fury, and madness, and degradation, even more terrible and startling than the rage of the troubled sea. A madman, who had become too dangerous and desperate for human intercourse, who had been driven, as a last resort, to the caves of the rocky hillside, yelled in his solitude, raving and tearing himself with stones. Naturally, the presence of the Saviour calmed and overawed him, and he ran past the disciples and fell before Jesus in an attitude of worship, begging Him not to torment him. Jesus, perhaps to awaken his memory, or to touch his sympathies, asked him, "What is thy name?" "My name is Legion, for we are many," he replied, doubtless referring to the de-

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mons which influenced him. Then, as if the demons in him were talking, he asked that they might be suffered to enter the swine, and not be driven into the abyss. Whether the narrative be accepted literally or not, depends merely on the interpretation of the gospels. It is mysterious, and we have no clew to its real significance. *No interpretation detracts from the glory and supernatural power of the miracle.* The fact remains that Christ, by His miraculous power, healed the demoniac, and drove the evil spirits from him. Another merciful deed had been done. Another sinner had been healed. Previously He had enjoined silence. On this occasion He enjoined publicity. "Go home," He said, "to thy friends, and tell them how great things the Lord hath done for thee, and

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hath had compassion on thee." And so the demoniac of Gergesa became the first great missionary to the region of Decapolis, bearing in his own person the confirmation of his words.

FURTHER GALILEAN WORK
THE CRISIS AT CAPERNAUM

CHAPTER V.

FURTHER GALILEAN WORK.—THE CRISIS AT CAPERNAUM.

The missionary tours having drawn to a close, Christ became especially impressed with the needs of the multitude; without a shepherd, “a ripe harvest, un-reaped for lack of laborers.” He had himself completed His travels over all Galilee. Now, the time had arrived for the apostles to confirm His teachings and perform works of mercy in His name. But they were not to enter the most important work of their lives without the most perfect preparation and instruction. They were to confine their mission to the Israelites. Their theme was to be restricted to one

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thing—the nearness of the kingdom of heaven, and this, as had been the case in Christ's own works, was to be strengthened by miraculous works of power and temperance. Their work was to be simple and self supporting. But Christ not only instructed them with the duties of faith and self denial, but continued His instructions by preparing them for the trials and persecutions that have always characterized true missionary zeal. They needed and were to exercise the wisdom of serpents no less than the harmlessness of doves; for He was sending them forth as *sheep among wolves*.

He warned them of their destined scourging in synagogues, and comforted them by relating his own sufferings and afflictions. The Father acknowledged those whom the Son acknowledged. He was to be with them, and guide them and comfort them.

We are told that during their absence

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Christ continued his works alone. After this there was a feast of the Jews, and Jesus went up to Jerusalem. But these words of John do not necessarily imply that the feast (a feast without divine authority and indeed unconnected religious observance), was what drew Him to Jerusalem. The passover occurred only a month afterward, and it is not improbable that he availed himself of the opportunity that had arisen from the absence of the apostles, and avoided the publicity and danger of a trip with the passover pilgrims from Galilee. But even if John gives this as the immediate cause of his visit, the fact remains that the innocent enthusiasm of joyous welcome with which Jesus and His works and words were at first received in northern Galilee gradually, but in a short space of time, gave way to suspicion, dislike and even hostility on the part of large and powerful sections of the people, and under

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the circumstances it was useless, and more than useless, for him to remain in Judea, where every day was a day of peril from these angry and powerful conspirators.

Thus it must have been with His human heart full of foreboding and sadness that the Saviour returned to Galilee. In His own boyhood home, by His own neighbors, He had been violently rejected, now just as shamefully at Jerusalem, by the leaders of His own nation. The atmosphere had already been darkened by the stormy clouds of gathering opposition.

Now the great forerunner—the prophet, and more than a prophet, had been *foully murdered*. In darkness and in secrecy the scene was enacted, and John's disciples took up the corpse and buried it, and with sad and bitter hearts, bore the news to Jesus. But it was not long until the word reached Jesus that the murderers wished to see him. The mission of the twelve had tended more than ever to spread a rumor

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of Him among the people. The head of John the Baptist was never absent from Herod's haunted imagination, and now his attention was called to another Prophet—*who did miracles—what John had never done*, and it is no wonder that superstition seized his guilty conscience, and he began to whisper, "This is John the Baptist, whom I beheaded; he is risen from the dead, and therefore these mighty works are wrought by him."

Such intelligence, and the ever increasing burden of the multitude, made rest and solitude necessary. "Come ye yourselves," He said, "apart into a desert place, and rest awhile." Near where the Jordan enters the lake was a second Bethsaida, a small village bordered by a green slope which was, like the surrounding hills, uninhabited. Hither the weary and saddened group sought rest and solitude. But the quiet departure had not been unobserved. It was but six miles to the quiet

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shore which was their destination. The little vessel made slow progress against the wind, and the multitude already thronged about the shore when they arrived. "Christ was touched with compassion for them, because they were as sheep not having a shepherd, and He taught them many things, preaching to them of the kingdom of heaven, and healing their sick."

The day wore on, the sun began to sink below the hills, but still the crowd lingered. The apostles became alarmed lest the night would increase, already so bitter against their master. But while Andrew despairingly and hopelessly mentioned the presence of a boy with five barley loaves and two small fishes, Christ, by His compassion, had already suggested the difficulty to Philip. "Make the men sit down," He said. Full of expectation, the apostles seated the multitude on the green grass of the hillside. "Then Jesus raised His eyes

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to heaven, gave thanks, blessed the loaves, broke them into pieces, and began to distribute them to His disciples, and they to the multitude, and the two fishes He divided among them all.”

The profound effect of the miracle can hardly be exaggerated, and Christ realized perfectly the danger of the situation—that “their undisguised admiration, and the danger of their enthusiasm might break out by force and precipitate His death by open rebellion against the Roman government, in the attempt to make Him a king.” And He saw that even His disciples shared to some extent the worldly excitement. Only by authority did He persuade the disciples to start across the lake without Him. He realized the advantage of sending His own disciples away before attempting to dismiss the multitude. Gradually He persuaded them to leave Him, and then He withdrew to the hilltop to pray. He realized that the crisis of His

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life on earth was come, and the murder of His great forerunner brought nearer to Him the thought of death. But He was not deceived by this false popularity. The storm and the winds which began to sweep over the hillside, the buffeting of the waves on the lake, all have been taken as evidence of the changed aspect of His ministry.

But there, alone with God, He gained strength and peace. "Over Him the darkness fell and the great winds blew." The disciples were tossing on the sea—discouraged and distressed—for Jesus was not there to calm and save them. But Christ saw and pitied them, and soon they saw a figure walking toward them on the sea, and they were terrified. Then, calmly through the storm they heard the voice, "It is I; be not afraid." Immediately they recognized their Master, and their terror van-

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ished. Then the impetuous Peter, who had cried, "Depart from me!" could not wait until Jesus reached the ship, and cried: "Lord, if it be Thou, bid me to come unto Thee on the water."

"Come," and immediately Peter sprang from the ship, and all seemed well. But, glancing at the furious waves, with a wavering faith, he began to sink, and with a cry of despair, cried for Jesus to save him. Then, with pity and mercy Christ grasped his hand, saying, "O thou of little faith, why didst thou doubt?" and together they climbed into the ship. The wind ceased, and the crew and the disciples were filled with utter amazement and consternation. Nathaniel spoke for every man when he said: "Truly, Thou art the SON OF GOD."

WORK IN PHOENICIA
AND CAESAREA PHILIPPI.

CHAPTER VI.

WORK IN PHOENICIA AND CAESAREA PHILIPPI.

After leaving Galilee, Jesus departed into the regions of Tyre and Sidon. Whether this departure was made for safety and repose, we cannot tell. Perhaps it was to avoid the bitter opposition of the Pharisees, or the fear of Herod, but probably chiefly to be alone with the disciples. But if the trip was for rest and repose, it proved unsuccessful. The fame of Christ's wonderful miracles had even extended to the old Phoenician cities, and upon his arrival, as had always been the case, he was met by the passionate entreaties of a woman in the little multitude who was in trouble. "Have mercy on me,

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O Lord, Thou Son of David; my daughter is grievously vexed with a devil." Christ's attitude to tender appeal is interesting. For the first time since He received the miraculous power that enabled Him to perform miracles, we see an apparent coldness on the part of Christ. Naturally we would expect an immediate response, and Farrer calls our attention to the fact that in granting the petition, Christ would have symbolically represented the extension of His kingdom to the three greatest branches of the pagan world—the woman being by birth a Canaanite and a Syro-Phoenician, by position a Roman subject, by culture and language a Greek. But we must bear in mind that we know not the causes which influenced Him. He may have desired to test the feelings of the disciples who, being Jews, were no doubt unprepared to see Him heal a Gentile, and even an accursed Canaanite. But it seems more probable, judging from previous miracles,

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that He desired to test even further the woman's faith, and eventually crown it with a more glorious reward. But the disciples becoming weary of her cries, begged Christ to send her away. But He said: "I am not sent but unto the lost sheep of the house of Israel." Then, falling at Christ's feet, she cried: "Lord, help me." But calmly was the answer given: "It is not meet to take the children's bread and cast it to the dogs." Christ saw that her faith was a faith which saw mercy and acceptance, even in apparent rejection, and her answer was glorious and immortal: "Truth, Lord; but then let me share the condition, not of the children, but of the dogs, for even the dogs eat of the *crumbs which fall from their master's table.*" Not a moment of suspense was necessary—*she had triumphed.* "O woman," He exclaimed, "great is thy faith; be it unto thee even as thou wilt." And when she was come into her house, she found the

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devil gone out, and her daughter laid upon her bed.

Soon after this incident, Christ's departure was hastened by the publicity which, when He was neither preaching or healing, but training His disciples, hindered His work. But wherever He went, He was entreated to exercise His miraculous power in aiding the afflicted, and on His return, He was entreated to heal a deaf and dumb man. This case is worthy of our notice, because of circumstances which made the gradual cure and visible signs desirable. Instead of healing him by a mere word, He took him aside, put His fingers in his ears, and spat and touched his tongue, and then spoke one word, saying, "Ephphatha! Be opened!"

The multitude of the region, unfamiliar with His miracles, were filled with the astonishment which had characterized the multitudes in other regions, and again the secrecy was disregarded, and great crowds

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followed Him with their sick and lame—and He healed them all. Many of the people were from a distance, and after about three days with Him their food became exhausted. Christ saw their faith, and pitied them, and the multitude was seated, and a repetition of the feeding of the five thousand took place.

But Christ was not long to have the welcome that the heathen of Decapolis had given Him. The hostile Pharisees had been looking for His return. The Sadducees had united with them in determining to hinder His preaching and create opposition against Him. They had already found that to demand a sign—a sign from Heaven—weakened His influence. “If He were indeed the Messiah, why should He not give them bread from Heaven, as Moses had done,” they said. Where were Samuel’s thunder and Elijah’s flame? Why should not the sun be darkened; the moon turned into blood, and the stars of heaven

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be shaken? Why should not some fiery pillar glide before them to victory, or the burst of some stormy Bath Kol ratify His words? They well knew that such a sign would never be given, and they knew that He had three times refused to grant the unspiritual demand. But his refusal to grant their demand gave them what they desired—it greatly weakened His influence among the people. But Christ never hesitated in rejecting their temptation. He told them, as before, that “no sign should be given them, but the sign of the prophet Jonah.” Pointing to the western sky, now crimson with the deepening hues of sunset, He said: “When it is evening, ye say, fair weather! for the sky is red; and in the morning, storm today, for the sky is red, and frowning, “Hypocrites! ye know how to discern the sky, can ye not learn the signs of the times?”

And so the work went on—some receiving Him, some rejecting Him—but He

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never pressed His mercies on those that rejected Him, and the Galileans were permitted to keep their worthless Pharisees and lose their Christ. He left them, never to return to minister to them, or to work miracles.

He crossed the Jordan to Bethsaida, and again His work of healing began. The healing of the blind man here, was similar to that of the deaf and dumb man in Decapolis, and still different from every other miracle. Again, Jesus saw fit to make the healing gradual. Leading the man out of the village, He spat on his eyes, and laying His hands on them, He simply asked the man if he saw. The man, feeling his vision being restored, said, "I see men as trees walking." But not until Christ laid His hands on the second time, did the man see clearly. Man cannot understand the causes of Christ's methods, but it is clear that the power Christ displayed in His miracles varied according to the faith of

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the suffering—where faith was weak, it was indeed natural to make the miracles gradual, and few in number.

Leaving Bethsaida Julias, Christ journeyed toward Caesarea Philippi, but on His way to the northern regions occurred the incident that many regard as the culminating point of His earthly ministry. He was at last alone. The crowd here only followed at a distance. Only His disciples were near Him when he was alone in prayer. After the prayer, He gathered them around Him and asked them, "What do men say that I am?" They could not but tell Him the truth, and they sadly admitted that "Christ had not been recognized by the world He came to save." Some said that He was John the Baptist, some Elijah, some Jeremiah, others said He was a prophet and a precursor. But none realized who he was. "But whom say ye that I am?" Could the answer have been otherwise? John had borne witness of Him.

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These disciples and they had followed Him as the Son of God. They had been given the power of healing by Him. The ever warm-hearted Peter had the immortal honor of giving utterance for them all: "THOU ART CHRIST, THE SON OF THE LIVING GOD!" They had realized that Jesus of Nazareth was not only the promised Messiah of the nation, but the Son of the living God. And Christ's ratification of the confession is indeed memorable words. "Blessed art thou, Simon, son of Jonas; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, that thou art Peter, and on this rock will I build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whosoever thou shalt bind on earth shall be bound in heaven, and whosoever thou shalt loose on earth shall be loosed in heaven." It was the laying of

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the corner stone of the Church—it was the promise that the church founded on the rock of inspired compassion should remain unconquered by all the powers of hell.

One part of Christ's work had been completed. His apostles were convinced beyond a doubt of His Sonship. The foundations of the Christian church were laid—and Christ himself was the *chief corner-stone*.

**TRANSFIGURATION AND
HEALING THE DEMONIAK BOY**

CHAPTER VII.

TRANSFIGURATION AND HEALING OF THE DEMON- IAC BOY.

Whether the journey to Caesarea Philippi and the transfiguration immediately followed the miracle at Bethsaida, we do not know. At any event, we know that the transfiguration was near the close of Christ's ministry in Galilee, and marked a new era in His ministry. From this time until He began His last journey, His labors were devoted to His disciples, and even His teaching to the people assumed a new character. Gradually, according to their strength, He showed them how God's great object in the Messiah necessarily had to be effected in His death, and showed

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them how His suffering had long before been foretold by the prophet. Far from their expectation of the establishment of an earthly kingdom, was the revelation of His ignominious death, and all who received Him as the Messiah, did so at the peril of their lives. But the news was not all gloomy. With sad hearts had they listened to the news of His coming death—but He was to come again, and they were to have His reward. Thus, the Son showed them that He was to establish a kingdom in power and glory—but not a reign corresponding to that of earthly rulers. And to prevent a false conception on the part of the disciples, “He was pleased to show certain of the apostles, by a momentary transfiguration of His person, the supernatural character of His kingdom, and into what new and higher conditions of being both He and they were to be brought before it would come.” And the promise that some with Him were not to see death

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until they had seen "the Son of man coming in His Kingdom," or "the kingdom of God come with power," was fulfilled when He took Peter, James and John into the mountain, and was transfigured before them. Thus the three "dearest and most enlightened of His disciples" saw Him as He was to appear when, being risen from the dead and glorified, He would come again to reign over His great power. They saw Him in the unaffected glory of His person, and the brightness around them, a foreshadowing of the kingdom of God as it should come with power. His supernatural character which, true, they had believed in, was now revealed to them. "The kingdom of God" had a new significance to them. We are told that His countenance shone as the sun, and that His garments became as white as snow. His whole presence breathed a divine radiance. And lo, two figures were by His side. When He was preparing for His life work,

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angels comforted Him. Now, in preparing for death, Moses and Elias came from the tomb. "And when the prayer is ended, the task accepted, then first since the star paused over Him at Bethlehem, the full glory falls upon Him from heaven, and the testimony is borne to His everlasting Sonship and power—"Hear ye Him."

Viewed in the light of twentieth century enlightenment, all this appears clear, and the significance evident. But to the three apostles, the transfiguration was full of mystery. They had been suddenly startled from their slumber by what they saw and heard. The vision of the glorified form of their Lord was splendid, but as to the real meaning, they knew little. The vision began to fade, and the majestic figures were soon to be separated from their Lord, and Peter, anxious to delay their presence, not knowing what he said, not knowing that Calvary would be a spectacle infinitely more transcendent than Hermon, not

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knowing that the Law and the prophets were now fulfilled, exclaimed: "Rabbi, it is best for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias!" But Christ responded to his innocent but dreamy words, and even as He spoke a cloud of light and radiance overshadowed them, and a voice from out of it uttered, "This is my beloved Son, hear ye Him." And they fell to the ground, and as they raised their eyes, they saw that all was over. Then Jesus, as they had seen Him before He had knelt in prayer, came to them, saying, "Arise and be not afraid." And they descended the hill; and as they descended, He bade them to tell no man until He had risen from the dead. What did it all mean? It was to be pondered over by them, and them only. To tell it to the disciples would awake their jealousy—and before the resurrection, it would only confuse the faith of others. What did the resurrection

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from the dead mean? But they kept Christ's command—they could only ask each other or think in silence. And another question puzzled them. They had seen Elias. Was not Elias to first come and to restore all things? Then the Master gently showed them that Elias indeed, had already come, but had not been recognized, and that he had received from the nation what would soon happen to Him when He preceded. And they saw that Christ spoke of John the Baptist.

But we find a striking contrast between the glory and communion on the mountaintop, and the scene of compassion and unbelief which greeted them as they descended to the low levels of human life. During their absence an event had occurred which greatly alarmed and perplexed the other disciples. A dispute was growing loud, and suddenly they saw Christ. His majesty filled them with amazement, and they ran and greeted Him. "What is your dispute

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with them?" He asked. But both the scribes and the disciples were too abashed to make any reply. Then the father of the demoniac, for this was the cause of the gathering, stepped out and knelt before Jesus, crying in a loud voice that his son was afflicted by epilepsy and a suicidal mania. Christ immediately comprehended the whole situation. He had brought the sufferer to the disciples to cast out the evil spirit, and they had failed, and so were being taunted by the scribes. Christ was grieved. "O faithless and perverse generation," He said, "how long shall I suffer you. Bring him hither to me."

No sooner was the boy brought than he fell with another fit, and rolled on the ground with foaming lips. Christ paused; He would impress upon the crowd that the failure was not in Him, but the lack of the father's faith.

"How long has this happened to him?"
"From childhood; and often hath it flung

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him both into the fire and into the water to destroy him; but *if thou canst take pity on us and help us.*”

“*If thou canst,*” said Jesus—“all things are possible to him that believeth,”

Then the father broke down, and cried, “Lord, I believe; help thou mine unbelief.”

Then Jesus, turning to the boy, said, “Dumb and deaf spirit, I charge thee come out of him.” Immediately the convulsions ceased, and he lay as still as death. And after Christ had shown by miracle after miracle, and had taught them as no one but the Son could, still some said, “He is dead.” But Christ took him by the hand and, amid the bewildered exclamations of the crowd, gave him to his father, cured.

Indeed, Christ had given the disciples power to cast out devils, and never before had they failed. Thus it was with a pathetic sadness that they asked Him the

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cause of their failure by merely saying, "*We could not cast him out.*" And He frankly told them that their failure was due to their unbelief,—that certain evils are so intense that they can only be vanished by prayer, and that to a perfect faith all things are possible.

DISCOURSES ON HUMILITY
AND FORGIVENESS AND
CLOSING EVENTS OF PEREAN
MINISTRY

CHAPTER VIII.

DISCOURSES ON HUMILITY AND FORGIVENESS, AND CLOSING EVENTS OF PEREAN MINISTRY.

Christ had now reached the northern border of the Holy Land, and He began to turn His steps homeward. St. Mark tells us that His return was, as much as possible, secret and secluded, through the hills and valleys of upper Galilee, to the west of the Jordan. We have seen that His object was no longer to teach the multitudes, who had rejected Him, and with whom He could no longer appear in safety, but to continue in what has been looked upon as really the more essential part of His work—that of training His disciples. And now

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the subject of His instruction was His coming betrayal, murder and resurrection. But He worked with a sad and discouraged heart. They had not heeded. His clear warnings, and in their faithless timidity they would not ask for further enlightenment. Indeed, the news of His death and resurrection had made a great change in them, and in no better way can this be observed than by noticing their own simple account of their shortcomings, during the time while the Lord was yet with them. They realized one thing—that some strange change in Christ's life, connected with the development of the Messianic kingdom, was at hand. And instead of strengthening their self denial and their courage, this awoke their ambition. Instead of increasing their humility and love, it stirred up their jealousy and pride.

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True, they remembered the preference that Christ had shown Peter, James and John at Hermon, and they disputed among themselves. "Which should be the greatest?"

While on the road, Christ took no notice of their dispute, but left them to meditate over their conduct. But when they reached Capernaum, and were settled down, He asked them what they had been disputing about. Their silence was the best confession of their shame and ambitions. "Then He sat down and taught them again, as He had done so often, that he who would be first must be last of all, and servant of all, and that the road to honor is humility." Then, wishing to illustrate the lesson by a symbol of beauty and tenderness, He called a little child, and placed it in the midst of them, and then told them that unless they became as humble as that child, they could not enter the kingdom of heaven. And then, the child still being

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present as the text for His remarks, He warned them of the awful guilt and peril of offending, of tempting, of misleading, of seducing from the paths of innocence and righteousness, of teaching any wicked thing, or suggesting any wicked thought to one of those little ones, whose angels see the face of His Father in heaven." And thus He proceeded to warn them that no sacrifice could be too great if it helped them to avoid any possible temptations. And He illustrated the teaching by the parable of the servant who had been forgiven by his king, a debt of ten thousand pounds, and immediately afterward seized his fellow servant and would not forgive him a debt of one hundred pence, which was 1,250,000 times as small as that which he himself had been forgiven.

Following the order of Mark, we now pass over the period of the feast of tabernacles and the farewell to Galilee, and the

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journey, and came to the last stay in Perea.

We have seen that wherever Christ's ministry was in the least public, the Pharisees were there to tempt Him, and do their best to get him to give some mistaken judgment. Now they come to Him with the question, "Is it lawful for a man to put away his wife for every cause?" And never had they formed a question as in the case of the tribute money mentioned in Matthew 22:17, and in the case of the woman taken in adultery, to lead Him into a dilemma. It would not profit us to enter into an extended discussion of the theological, scholastic, ethical, national and political difficulties. The fact remains that different views were taken by two flourishing schools. Hillel explained the passage meaning that a man might divorce his wife for any reason; Shammac, that it meant only cases of scandalous unchastity. And if Christ decided with Shammac, as

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His teaching had made him think, He would be publicly announcing that Herod was a bold adulterer.

But we have already seen that Jesus' answers were never guided by expediency. His only aim was to elevate such inquiries to a nobler sphere. Instead of answering them, therefore, He simply directed them to the place where the answer would be found. But when they persisted in asking "why Moses commanded to give a writing of divorcement, and put her away," He corrected them, and fearlessly condemned Herod by saying, "Whoever putteth away his wife and marrieth another, except for fornication, committeth adultery; and he who marrieth the *divorced woman committeth adultery.*" Thus they had succeeded in doing what *they hoped* would embitter both schools, and perhaps even bring on Him the fate of John the Baptist. But their hopes were of no avail.

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And then, some think as a proof of His belief that marriage is honorable, He took part in a scene which has always been one of the most beautiful scenes of His earthly ministry. It seems that it had been realized there that the time of His departure was near, and parents with their children had gathered, that He might bless the coming generation before His farewell. And here, as has often been the case, the attitude of the disciples is interesting. They thought the people were bold, and did not want their Master troubled by the crowding of the women and children. But Christ came to *save all sinners*, and help all the suffering. Even the children were to be a part of His kingdom. He rebuked the disciples, saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

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And after laying His hands upon them and blessing them, He again repeated the warning: "Whoever shall not receive the kingdom of heaven as a little child, shall not enter therein."

When this beautiful scene was over, we are told that He started on His way, and then occurred another incident which is almost equally impressive. A rich young man, of high position, suddenly realized that Christ, who could alone explain to him the meaning and mystery of life, was soon to leave, and determining not to be too late, he hastened and threw himself at Christ's feet, exclaiming, "Good Master, what good thing shall I do that I may inherit life?" Christ saw in the impetuous and distinguished young man, humility and earnestness. Yet the question was founded on a false principle. "Why asketh me about the good? and why callest thou me good?" said Christ, for He would not accept the title, "Good," when given in a

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false sense—a mere “Good Rabbi,” as men wanted to consider Him. Thus Christ, in a few words, showed the young man that his whole question was a mistake. And then He continued. “But if thou wilt enter into life, keep the commandments.”

This simple answer was a surprise. Surely, he thought, He was not referring to just the Ten Commandments, and he asked, “What commandments?” Christ referred him to the second table, for “Christ sends the proud to the ten, and invited the humble to the gospel.” “Master,” said the young man, “all these have I observed from my youth.” And in the letter he had—and Christ saw his sincerity, and gave him a lesson of his conditions. “One thing thou lackest,” He said, “Go sell whatsoever thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come and follow me.” But Christ’s answer was too strong, and the young man went away sad and discour-

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aged, for he had great wealth. He would have earthly comforts rather than treasures in Heaven, and Jesus, saddened by the refusal of the test, turned to His disciples and uttered those memorable words which are better understood when not explained: "Things impossible to nature are possible to grace; things impossible to man are easy to God."

CHAPTER IX.

(SAME SUBJECT CONTINUED.)

It appears that, notwithstanding the indications to the contrary, the people had the impression that Jesus would be at the feast, and they awaited the arrival of the Prophet with intense interest. Thus the news that He was entering the city created widespread excitement, and a great multitude was gathered to receive the Prophet of Galilee and the raiser of the dead.

Taking the main road, and easiest route. Christ reached Bethphage, and there sent two of the disciples, probably Peter and John, to find an ass, which they were to loosen and bring to Him. And they found

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the ass, as He had said. And the owners, upon hearing their object, allowed them to take the animal, and they led it to Jesus, placing their garments over it to pay Him reverence. Then their Master seated himself on the ass, and the triumphal procession began. But what was the purpose of this movement? Was it to create political enthusiasm, or vanity, which marked an ambitious triumph? No, it was far from that. It was the joyful triumph of the true Galileans and disciples. It was truly a humble procession, and the ass was the symbol of peace.

And no sooner had Christ mounted and started, than the multitude began spreading their garments on His path, and scattering boughs of olive and fig before Him. No wonder that the disciples broke out in a burst of joyful enthusiasm, crying, "Hosanna to the Son of David! Blessed be the King of Israel, that cometh in the name of the Lord! Hosanna in the high-

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est!" And the multitude caught up the joyful cry.

Thus was the prophecy of Zacariah literally fulfilled: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is meek, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass."

But there had been a pause in the triumphal procession, while Jesus shed "His bitter tears, and uttered His prophetic lamentation." And now the people had caught sight of the approach; they had heard the joyful cries, and they realized what it meant. And tearing down green branches, they hastened forth to meet the approaching Prophet, crying "Hosanna," and waiving their branches. But to the Pharisees, the joy of the multitude was dangerous and unnecessary. "Master, rebuke thy disciples." But He would not. "If these should hold their peace," He

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said, "the stones could immediately cry out." And they were unable to repel the enthusiasm.

And when the procession reached the city, the whole population was stirred with enthusiasm. "Who is this?" they asked, as they stood aside to let the procession pass. And the multitude, with pride for their Master, but their faith weakening as they entered the hostile capital, answered, "This is Jesus, the Prophet of Nazareth."

Upon arriving at the gate of the temple, they scattered, and Jesus entered. "The Lord whom they sought, had come suddenly to His temple—even the messenger of the covenant; but they neither recognized Him, nor delighted in Him, though His first act was to purify and purge it, that they might offer to the Lord an offering of righteousness." Three years before, at the passover, He had cleaned the temple, but now as He looked around, He was again moved with indignation. Again, He

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could hear the cry of bargains, and the sound of money. He would not teach in such a desecrated place. Again He drove them out with mingled sorrow and anger. And not until He had brought about decency and silence, did He begin His ministry. And when the disturbance was over, many sufferers came to him and He healed them. Hundreds crowded around Him and were astonished at His teachings. But "the chief priests, and scribes and Pharisees, the leading people, saw and despised, and wondered—and perished." Then, as the day passed, there was another incident of interest. The Greeks, who had been attracted by what they had seen and heard, had asked Philip to obtain for them a private interview. Who they were we do not know, or whether they were introduced into Christ's presence we do not know, but we do know that Christ saw in the incident another sign that His hour was come. And He answered that the road to humiliation

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was the road to His glory, and that those who followed Him must be prepared to follow Him even to death. And then as He looked forward to His approaching death, the human horror of it struggled with His obedience, and He cried, "Father, glorify Thy name!" Then again came the voice from heaven, "I have glorified it, and will glorify it again."

But all of this glory and truth had no effect on the hardened hearts. Even the more intellectual, who understood and partly believed, did not dare to confess, because they feared to incur the wrath of the terrible Sanhedrin.

Thus, even on the very day of triumph, a feeling of sadness and rejection fell on Christ and His followers. It became, in fact, unsafe for Him to stay in the city, and He secretly retired from the temple, and went into Bethany with His disciples, or perhaps better, in that direction—for to have entered Bethany would have de-

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feated the very object of the movement--concealment. Wherever He was, the "shadow of the traitor" fell on Him and His disciples and little band of followers.

Leaving the neighboring hills of Bethany early the following morning, Christ returned to the temple in the city, and on the journey He felt hungry. Whether He had neglected His wants during His eagerness to teach the people, or whether He had been unable to obtain food where they had spent the night, we do not know. But whatever the cause was, we know that He hungered. And He was obliged to look for fruit by the wayside, to prepare Him for the day's work. He noticed a fig tree in the distance, and although the usual season of figs, at which figs ripened, had not yet arrived, yet the large, rich leaves indicated that it was fruitful. We are told

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that figs often hung on the trees all winter, and there is also an early fig which ripens in the spring before the ordinary fig.

But when Christ reached the tree He was doomed to disappointment; there was no fruit. Christ saw that the tree was a perfect example of a hypocrite—the external appearance was a delusion, and an example of the condition of the nation—the vain and ambitious religion brought forth no fruit. And He made it a warning against the life of hypocrisy, and said before the disciples, “Never fruit grow upon thee more!” And immediately the tree began to wither away. Thus He hastened the withering of one little tree, and “founded, on the destruction of its uselessness, three eternal lessons—a symbol of the destruction of impenitence, a warning of the peril of hypocrisy, an illustration of the power of faith.”

Then they continued on their journey,

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and, as usual, entered into the temple, where they were again met by the strong spirit of opposition which controlled the Jewish rulers. A crowd of the chief priests, scribes and rabbis met Him, gathered around Him, and boldly asked, "By what authority doest thou these things, and who gave thee this authority?" Christ's answer astonished them. Calmly and resolutely Jesus told them that His answer to their question depended on their answer to a question that He would ask them. "The baptism of John—was it from heaven, or of men?" No answer followed. They could not turn it aside, for John had openly acknowledged Jesus, not only as a prophet, but as the Messiah. It placed them in a dilemma. They could not admit that John's baptism was from heaven, for they had rejected it. They could not say that it was of men, because the belief in John was widespread, and to reject it would endanger their own safety.

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Thus they were obliged to say, "We cannot tell." To admit ignorance on such a question in their own sphere, was for them inexcusable, and deeply humiliating. They were the explainers of the Law, the teachers of the people. But it was a just punishment, which they brought upon themselves. The question by which they hoped to confuse Christ had come back upon themselves, to their discomfiture and shame. But Christ did not continue their discomfiture. But since their failure to answer His question released Him from any obligation of His own authority, He simply replied, "Neither tell I you by what authority I do these things."

They retired, and Christ again resumed His teaching, which they had interrupted. And He began to teach them in parables. A certain man had two sons. One refused to obey, but afterward did the work. The other promised to obey, but did not. "Which of these two did the father's

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will?" said Christ. Of course they answered, "the first." He then proceeded to show them the meaning of their own answer, that publicans and lower classes were showing the high teachers of the nation the way into heaven. The very sinners that they hated were going before them. John had been rejected by the Jews, but the publicans and harlots repented. So the priests, the rabbis of the people, were worse in God's sight than the sinners whom they scorned.

Then He told them the parable of the rebellious husbandman in the vineyard. The vineyard was the kingdom of God; the owner was God; the servants were the prophets; the Son was Jesus, and the husbandmen were the Jews. And notwithstanding all that Christ had done for His vineyard, there were no grapes. They, like the husbandman, would not give any produce, and since they were ashamed to own the barren condition, for which they

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themselves were responsible, they insulted and abused every messenger that the Lord sent to them. And then God sent his only Son, and they recognized Him, but they beated and insulted Him. What would the Lord of the vineyard do when He came? Again they were compelled to make an admission which condemned themselves. He proved to them that the Scriptures had prophesied of their conduct. The stone which the builders had rejected according to the will of God, became "the headstone of the corner." How could they continue to be builders, when the purpose of their building was thus overthrown? Surely God would call other builders to the building of His temple. "Woe to them who ever stumble"—as they were doing at that rejected stone; but even yet there was time for them to avoid the more crushing annihilation of those on whom that stone should fall. Their rejection of Him in His humanity would bring sorrow and pain; but to

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reject Him when He would come in His glory, would bring “utter destruction from the presence of the Lord.”

And they clearly saw the lesson of His parables, *and longed to kill Him*. But to the multitude, *Christ was still at least a prophet. Fear restrained them. His hour was near, but it was not yet come.*

JESUS' LAST DAYS WITH
THE DISCIPLES. HIS LAST
WORDS IN THE TEMPLE.

CHAPTER X.

JESUS' LAST DAYS WITH THE DISCIPLES.—HIS LAST WORDS IN THE TEMPLE.

The time had now arrived when it was clear to all that there was no hope for reconciliation with the Jews. When Christ and His disciples left the Temple, they well realized that they were leaving it never to return.

But as He was leaving, troubled and wearied by the terrible incidents that had occurred, His attention was called to an incident which was very significant. While he was seated there with a sad heart, the multitudes were bringing their gold and silver which furnished the temple with its great wealth, and He was attracted by the

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appearance of a poor widow, who timidly dropped in her little gift, two prutahs, or less than a farthing, the lowest amount that was taken. But Christ was pleased with the spirit of the gift, and He, as was always the case, saw from the little incident an opportunity to teach a great lesson—that the fundamental principle of charity is self denial. For he realized that the self denial of the widow was greater than the greatest gift of gold that had been given to the temple.

And then Jesus left, never to return. The apostles clung with pride to the sacred place of their people, and the splendor of the costly temple, but Christ was sad and disheartened. To Him the sole beauty of the temple was the sincerity of its worshippers, and no gold or marble, no brilliant vermilion or curiously carved cedar wood, no delicate sculpturing or votive gem, could change for Him a den of robbers into a house of prayer. The building

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was still steadily going on, and had been for half a century, but the temple was destined to be demolished before it was completed. And thus did Christ speak when He turned from the scene, saying: "Seest thou these great buildings? There shall not be left one stone upon another, which shall not be thrown down." And this was the signal for their departure. Sadly, but resolutely, they turned from the sacred temple and crossed the valley of Kidron, and crossed the Mount of Olives toward Bethany. When the top of the mount was reached they sat down to rest—a place, indeed, which inspired solemn thoughts. On one side was the Holy City—in name only—unaware of His approach. On the other side was the slopes of Olive and the Garden of Gethsemane. Opposite were the city walls and the broad plateau, crowded with the marble colonnades and gilded roofs of the temple. And thus Christ looked from the Mount to the

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tokens of God's anger and man's sin. Thus it was that while He sat there, His thoughts giving the expression a strange solemnity, that Peter, James, John and Andrew asked, "When shall these things be, and what shall be the sign of thy coming and the end of the world?" The question remained unanswered. Christ did not rebuke it directly, but drew another great moral lesson from it. He turned their attention in two directions, and permitted them to look into the future. The judgment on Jerusalem, followed by the founding of the church, the judgment of the world, and the establishment of Christ's kingdom at His second coming. First, he warned them of false prophets and messiahs. He prophesied of dreadful persecutions, of abounding iniquity, of decaying faith, of wide evangelization, as the signs of a coming end. Then he took up more immediate future. Already He had told them of the coming destruction of the

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Holy City. Now He showed them of its approach, and secured their safety. Then followed the signs which were to precede the appearing of the Son in heaven and the gathering of the elect by the call of the angels. The day was to come suddenly, unexpectedly—a reward for those who remained true, but destruction to the unfaithful. So, to teach to them more clearly the need of faithfulness, He again taught in parables, simple, instructive and beautiful, of the ten virgins and of the talents, and He illustrated the day of judgment, when the King would separate all nations by the story of the shepherd dividing his sheep from the goats. Then, fearing that His sayings would revive some of their old Messianic ideas, He ended by showing them that His death must come before all else. “Ye know that after two days is the passover, and the Son of Man is betrayed to be crucified.”

Thus the great discourse ended, and He

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proceeded with His disciples to Bethany. Truly, the thought of the cup which He was soon to drink was with Him, but now He thought not of what He would suffer, but the suffering from which He would save the people. "Nature was an open book, on every page of which He read His Father's name. Bethany was almost a second Nazareth; those whom He loved were around Him, and He was going to those whom He loved.

But Christ's words on the very last day of His ministry enraged the fury and hatred of the Jews more than ever before. They had been defeated in their highest dignity; they had been compelled to own their ignorance to the very Scripture which was their own domain. He had neglected their customs, and had pronounced on them woe that they never forgot, and they determined that it should come to an end. Pharisees, Sadducees, scribes and elders, all were dreading His words that

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was tearing down their system, and they determined on two things. First, He must be put to death immediately; second, that this should be done by subtilty, and not violence. Thus, at the very time when Christ was foretelling His death to the disciples, the conspirators were plotting His death. And before they parted, an event occurred which made the capture of Christ possible, and eliminated the danger of the tumult. They were told that *a man who knew Jesus, and had been with Him, even His disciple, yes, even more, one of the twelve*, was ready to betray his Master. Who proposed the bribe we do not know. Neither do the motives of the man now concern us. The fact remains that “one dark fact stood out before their imagination in all its horror,”—Judas was a traitor; that Judas had been one of the twelve, and yet he had sold his Lord. Whether we take the words, “Satan entered into him,” in a literal or metaphorical sense, still the words

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best describe the awful state. Each day Christ had left Bethany and gone to Jerusalem, and this day He did not go. In vain did the people look for Him and listen for His voice. The day was spent in seculsion, in rest and in silence. "He prepared Himself in peace and prayer for the awfulness of His coming struggle." *His work on earth as a teacher was completed. He awoke the next morning, never to sleep again.*

GETHSEMANE
THE BETRAYAL. THE ARREST.

CHAPTER XI.

GETHSEMANE.—THE BETRAYAL.—THE ARREST.

Christ realized that the awful hour of His deepest humiliation had arrived. Nothing remained for Him but pain and anguish. Nothing but prayer and solitude could give Him strength, and calm His spirit. He was to face the hour alone. Yet those who loved Him best were near, and He was helped by their sympathy. But more than sympathy was needed. Leaving the disciples, He took Peter, James and John and went a short distance further. Peter was to see all that was involved in allegiance to Christ, and James and John were now to understand what was meant by the cup they had desired to drink with

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Him. But soon their presence was more than He could bear. The grief and thought of death overpowered Him. Again He withdrew, this time to be alone. "My soul," He said, "is full of anguish, even unto death. Stay here and keep watch." And sadly He left their presence and, until they were lost in slumber, they were conscious of His dreadful suffering. Sometimes He was on His knees, sometimes in prostrate supplication on the ground. The human in him was pleading with the divine will of His Father, "Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt." But it was not the fear of death that troubled Christ. No, it was far more than that. Scores of criminals go to the scaffold without a tremor or a flinch, yes, even joke in the sight of death. Yes, it was more than death that troubled Him. It was the burden of the sin of the world that bore heavily on His heart. "It

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was the tasting, in the divine humanity of a sinless life, the bitter cup which sin had poisoned."

Through all this He passed in that hour which, with a recoil of sinless horror beyond our capacity to conceive, foretasted a worse bitterness than the worst bitterness of death. Then, victorious, but weary almost to fainting with the struggle of His supplication, He went back for the support and sympathy of His chosen disciples. But they were sleeping. Sleeping in the very hour of fear and peril, and no fear of danger or love for their Master had kept them awake. Even the impetuous Peter lay in deep sleep. "Simon, sleepest thou?" He said, and they were startled and awoke as the reproof fell on their ears. "Were ye so unable to watch with me a single hour? Watch and pray that ye enter not into temptation." And then, not forgiving them, He added, "The spirit is willing, but the flesh is weak."

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Once again He left them, and again He repeated the same prayer. And again He came back and found them asleep. And when He awoke them they were ashamed and confused, and could say nothing.

Then the third time, now calm and serene, He withdrew to find consolation in communing with His Master. And He gained all that was needed. He was prepared for all that would happen. He was not in the least agitated when He came back the third time and found them sleeping. "Sleep on now and take your rest," He said, "It is enough. The hour is come. Lo, the Son of Man is being betrayed into the hands of sinners." They could no longer aid Him. All was changed now. "Rise then! let us be going. Lo, he that betrayeth me is at hand.

And even as Christ spoke the traitor appeared. Hurriedly he came forward—for the crime was so terrible that he dared not stop and think. "Friend," said Jesus,

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“do that for which thou are come.” And advancing toward Jesus, Judas exclaimed, “Rabbi, Rabbi, Hail!” and then he profaned his Master’s cheek with a kiss of salutation. “Judas,” said Jesus, with reproach, “dost thou betray the Son of Man with a kiss?” And then, stepping forward to meet His pursuers, He said, as He stood before them in the moonlight in His unarmed and lonely majesty, “Whom are ye seeking?” “Jesus of Nazareth,” they answered. “I am He,” said Jesus. And his calm words filled them with amazement and dread. The gentle answer, that bore in it a strength greater than the eastern wind, or the voice of thunder, for God was in that still voice, and it struck them down to the ground.

And while they stood cowering and struggling there, He again asked them, “Whom are ye seeking?” Again they answered, “Jesus of Nazareth.” “I told you that I am He, He said, “if, then, ye

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are seeking me, let these go away." The disciples saw that Christ meant to offer no resistance, and that He was soon to surrender himself to His enemies, and although the impetuous Peter saw that all was hopeless and useless, still the pulse of nobleness, or of shame, caused him to make a last stand, and he drew his sword, and by an ill-aimed blow, took an ear from Malchus, a servant of the high priest. But instantly Jesus rebuked him. "For had He not voluntarily intended to fulfill the Scriptures by drinking the cup which His Father had given Him." And now, even in the hour of death, He had compassion on the very ones who were to murder Him. Turning to the soldiers who held Him, He said, "Suffer ye thus far," and then in His last act of mercy, the last miracle of Christ on earth, He turned and healed the wound.

But even this last miracle had no effect on the hardened hearts of the soldiers.

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They were no longer filled with terror. The Son had resigned to himself. He was now helpless and in their hands. "Then His disciples, all of them, even Peter, even the loving John, forsook Him and fled."

**THE TRIAL. THE
CRUCIFICATION. THE
RESURRECTION**

CHAPTER XII.

THE TRIAL.—THE CRUCIFICATION.—THE RESURRECTION.

Christ was at last forsaken, and entirely in the power of His enemies. He was bound, led over the Kidron, and up the hill to the palace of the high priest. First they led Him to Annas, but he was ex-high priest, and sent Him to Caiphas, his son-in-law, who was titular high priest. And there took place the second private stage of the trial. And Christ's silence troubled and angered them. Caiphas, also, was filled with fear and anger. "Answereth Thou nothing?" he said. "What is it that these witness against Thee?" But His awful silence remained unbroken. Then

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the high priest, in utter despair and fury exclaimed: "I adjure Thee by the living God, to tell us whether thou art the Christ, the Son of God." Indeed, it was a strange question for a high priest to ask of a condemned criminal. Christ could not remain silent any longer. He could not leave room for any misinterpretation. In the time when they would have made Him King, He had kept His title of Messiah quiet; but now, when death was near, when all must be lost, then thrilled through the ages, thrilled through that eternity, which is the synchronism of all the future, and all the present, and all the past, the solemn answer, "I am, and ye shall see the Son of Man sitting on the right hand of Power, and coming with the clouds of heaven." And upon these words, Caiphas demanded His instant condemnation.

"Blasphemy!" he cried, "what further need have we of witnesses? See, now ye heard his blasphemy! What is your de-

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cision?" And with the cry, "A man of death, guilty of death," the meeting ended. The second part of the trial was over.

It was in the kingly palace that the scene occurred which preceded the final agonies of Christ. And here it was unlike the scenes of Annas and Caiaphas, for here the judge was in His favor, and with all the strength of a feeble pride, and all the daring of a guilty cowardice, and all the pity with which a blood-stained nature was capable, did strive to deliver Him. This last trial is full of passion and movement; it involves a three-fold rejection by the Jews, a three-fold warning to Pilate, and a three-fold effort on his part, made with ever increasing energy and ever deepening agitation, to baffle the accusers and set the victim free. Sincerely did Pilate make the emphatic and unhesitating acquittal: "I find in Him no fault at all," and "Why, what evil hath He done? I find no cause of death in Him." Even to the last we wished and

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hoped, yes, and even strove to save Him, but all in vain. Every effort brought forth louder cries, "Crucify! Crucify!" And, panic stricken, the judge, in obedience to his own terrors, consciously betrayed the innocent victim to the anguish of death.

The execution followed immediately upon the judgment. Many people followed the miserable procession as it went on its way, but heard no word of pity or of sympathy. They had seen His miracles; they had heard His words; and many of them had been convinced of His Messiahship, as they heard His great teachings in the temple, but a faithless timidity, or doubt, or perhaps sorrow, kept them dumb.

At last they reached the fatal spot—Calvary. There He was stripped, and the nails tore their way into His quivering flesh. And it was at this moment that He was heard in a cry of agony, but praying with divine compassion for His brutal murderers, "Father, forgive them, for

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they know not what they do.” And toward the close of His anguish, He uttered the mysterious cry, of which the full significance will never be fathomed by man: “My God, My God, why hast thou forsaken me?” Thus, at the approach of death, because He was God, and yet had been born on earth a man, the suffering was more unendurable than it ever could have been to any man. “His divine humanity could endure no more.”

Now the end was come. “Father,” He said, “Into Thy hands I commend my spirit.” Then He uttered His last cry, “It is finished.” And no sooner had He uttered these last words, than He bowed His head and yielded up His life.—“a ransom for many,”—a willing sacrifice to His Heavenly Father. Finished was His Holy Life; with His life, His struggle; with His struggle, His work; with His work, the redemption; with the redemption, the foundation of the new world. An earthquake

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shook the earth, and the rocks were rent asunder, and the stones that covered the cavern sepulchers were rolled from their places. All of these circumstances of amazement, together with what they had observed, filled the Roman soldiers with wonder. And on one centurion it had a deeper meaning. As he saw the Savior die he exclaimed, "Surely, this man was the Son of God."

Thus would end the life of any human person at death, but with Jesus, the Messiah, the Son of God, the Saviour of the world, many of the greatest lessons and work of the sacrifice of the Son would be lost. No, it is not the details of the resurrection that are of such vital importance. An extended description of the burial and resurrection would profit us nothing without the significance of that resurrection. Forty days had now elapsed since the crucifixion. And during those forty days Christ had been nine times present to hu-

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man eyes, and touched by human hands. But His body was not merely a human body, neither had He now lived the life of man. The time had come for Him to go from His people forever, until He would return to judge the world in glory. He led them to Bethany and bade them wait in the Holy City until they had received the promise of the Spirit. Then He bade them farewell. He blessed them, and even as He blessed them, was parted from them, and as He passed from before their yearning eyes, a cloud received Him out of their sight.

Thirty years had passed since He had come to earth. Three years had passed since He had begun preaching the gospel of the Kingdom, but God had given His only begotten Son, that whosoever believed in Him should not perish, but have EVER-LASTING LIFE.

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